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fetichism, the higher powers of nature, worship of the elements, animals, plants, etc.; and the communal and personal rites, which include such matters as feasts, sacrifice, entrance upon puberty, marriage, burial, and mourning. The last lecture discusses the lines of development in early religions.

The book is an inspiration, and should be read alongside the posthumous work of Dr. Cust by every student taking up the study of comparative religion. The first lecture is indispensable. This work is thoroughly impartial, or, to put it another way, entirely scientific. Some will from this leap to the conclusion that it is, therefore, irreverent, but no greater mistake could be made. We rise from reading the book with renewed respect for man — even the lowest — in that he has ever been seeking God, if haply he might find him ; and with deepened reverence for God, who has led man's developing capacities to an ever profounder appreciation of Himself. The author was known before as an authority on American religions ; the present volume shows him an able guide in a larger territory.

After reading such a book as this and Tylor's *Primitive Culture*, the student may enter upon the study of the historic religions, but he should not do so until he has read one or the other, or both.

The volume has a full table of contents, a serviceable index, is in clear type on fairly good paper, is substantially bound, and has few typographical errors. It is an inexpensive book, worth having.

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OUTLINES OF THE HISTORY OF THE THEOLOGICAL LITERATURE OF
THE CHURCH OF ENGLAND, from the Reformation to the
Close of the Eighteenth Century. The *Bishop Paddock Lectures*, 1896-7. By JOHN DOWDEN, D.D., Bishop of Edinburgh. New York: E. & J. B. Young & Co.; London: Society for Promoting Christian Knowledge, 1897. Pp. viii + 214. \$1.25.

THERE is no greater desideratum in theological literature than a history of English theology. What Dorner did for German theology some capable person should do for English, and earn lasting gratitude. And such a work must be carried out along the lines of the justly esteemed *History of Protestant Theology, particularly in Germany*. The development of theology in the English-speaking countries should be

presented according to its fundamental movement, and in connection with the religious, moral, and intellectual life of the English-speaking peoples.

It is but a small part of such a task that Dr. Dowden has undertaken. So far as it goes, the little book is well done. And in the great dearth of works of this kind, one must be thankful for any capable contribution to the subject. Bishop Dowden's *Outlines* only touch one feature of English theology, in England, for three centuries. The limitation of view is serious and crippling. To mainly confine attention to dogmatic theology and the defense of the Anglican position is to make it impossible to understand the labors of these Anglican churchmen themselves. Here and there a bit of keen insight or a telling phrase of terse criticism shows what might have been done upon another plan. As it is, we have an Anglican record of Anglican theologians, written for Anglicans, with sundry homiletic observations. The great currents of English religious thought, in their causes and their effects, in their rush and their subsidence, in their combinations, developments, divergences, are not described here. The great underlying unities of Christian conviction receive no emphasis. The true inwardness of much of the Anglican literature itself cannot come into view under such a method. The book partakes of all the virtues and vices of a family story told within the family. The inevitable result follows. Much of the important literature of English theology, from the Reformation to the close of the eighteenth century, is overlooked. Moreover, the literature described is often judged from a personal rather than a critical point of view. And yet again, the slightest possible aid is given toward the understanding of the currents of religious opinion visible at the commencement of the nineteenth century. The great names in Anglican theology deserve a more thorough and philosophical treatment.

Really, in these lectures we have little else than a tolerably full and popular and accurate *catalogue raisonné* of the theological writings successively called forth from the Episcopal church of England by the long controversy with Rome, by the constant struggle between the High Church and Low Church party, and by the ever-present necessity of defending the doctrine and practice of the "Thirty-nine Articles." It is curious that in the references to biblical scholarship no mention is made of Kennicott, or Blayney, or Parkhurst, or Bishop Fell's Greek Testament.

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